

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 20th September 1890.

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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Fortnightly.</i>				
1	"Ahammadi" ...	Tangail, Mymensingh	450	
2	"Hitakari" ...	Kushtea	30	
3	"Kasipore Nibasi" ...	Kasipore, Burrisal	.....	
4	"Sahayogi" ...	Burrisal	.....	
5	"Uluberia Darpan" ...	Uluberia	.....	
<i>Weekly.</i>				
6	"Arya Darpan" ...	Calcutta	102	1st Sept. 1890.
7	"Bangabasi" ...	Ditto	20,000	13th ditto.
8	"Burdwan Sanjivani" ...	Burdwan	302	9th ditto.
9	"Charuvarta" ...	Sherepore, Mymensingh	500	8th ditto.
10	"Dacca Prakash" ...	Dacca	1,200	
11	"Education Gazette" ...	Hooghly	885	12th ditto.
12	"Grambasi" ...	Ramkristopore, Howrah	800	15th ditto.
13	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	
14	"Navayuga" ...	Calcutta	.....	11th ditto.
15	"Pratikar" ...	Berhampore	600	12th ditto.
16	"Rungpore Dikprakash" ...	Rungpore	.....	11th ditto.
17	"Sahachar" ...	Calcutta	500	10th ditto.
18	"Sakti" ...	Dacca	.....	9th ditto.
19	"Samaj-o-Sahitya" ...	Garibpore, Nuddea	.....	14th ditto.
20	"Samaya" ...	Calcutta	3,806	12th ditto.
21	"Sanjivani" ...	Ditto	4,000	
22	"Sansodhini" ...	Chittagong	.....	10th ditto.
23	"Sarawat Patra" ...	Dacca	300	13th ditto.
24	"Som Prakash" ...	Calcutta	1,000	15th ditto.
25	"Sudhakar" ...	Ditto	2,580	12th ditto.
26	"Sulabh Samvad" ...	Ditto	.....	13th ditto.
27	"Surabhi o Pataka" ...	Chandernagore	700	5th and 12th Sept. 1890.
<i>Daily.</i>				
28	"Banga Vidyá Prakashika" ...	Calcutta	500	9th to 11th, 13th, 15th and 16th Sept. 1890.
29	"Bengal Exchange Gazette" ...	Ditto	.....	10th, 11th, 13th, 14th, 16th and 17th Sept. 1890.
30	"Dainik o Samachar Chandrika" ...	Ditto	1,500	14th to 16th and 18th Sept. 1890.
31	"Samvad Prabhakar" ...	Ditto	800	12th, 13th and 16th to 18th Sept. 1890.
32	"Samvad Purnachandrodaya" ...	Ditto	300	12th, 13th and 15th to 18th Sept. 1890.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly</i>				
33	"Dacca Gazette" ...	Dacca	.....	15th Sept. 1890.
<b>HINDI.</b>				
<i>Monthly.</i>				
34	"Darjeeling Mission ke Masik Samachar Patrika." ...	Darjeeling	20	
35	"Kshatriya Patrika" ...	Patna	200	
<i>Weekly.</i>				
36	"Aryavarta" ...	Calcutta	800	6th Sept. 1890.
37	"Behar Bandhu" ...	Bankipore	.....	9th ditto.
38	"Bharat Mitra" ...	Calcutta	1,653	11th ditto.
39	"Desi Vyapari" ...	Ditto	.....	
40	"Sar Sudhanidhi" ...	Ditto	500	
41	"Uchit Bakti" ...	Ditto	4,500	
<b>PERSIAN.</b>				
<i>Weekly.</i>				
42	"Jam-Jahan-numa" ...	Calcutta	250	12th ditto.



No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
URDU.						
Weekly.						
43	"Aftal Alum Arrah"	...	Arrah	...	300	8th Sept. 1890.
44	"Al Punch"	...	Bankipore	...	.....	
45	"Anis"	...	Patna	...	.....	
46	"Gauhur"	...	Calcutta	...	196	
47	"Raisul-Akhbari-Moorshidabad"	...	Murshidabad	...	.....	12th ditto.
48	"Urdu Guide Darussaltanat"	...	Calcutta	...	340	
URIA.						
Monthly.						
49	"Asha"	...	Cuttack	...	.....	
50	"Pradip"	...	Ditto	...	.....	
51	"Samyabadi"	...	Ditto	...	.....	
52	"Taraka and Subhavartá"	...	Ditto	...	.....	
Weekly.						
53	"Dipaka"	...	Cuttack	...	.....	21st and 28th Aug. 1890.
54	"Samvad Váhika"	...	Balasore	...	205	
55	"Urya and Navasamvád"	...	Ditto	...	600	
56	"Utkal Dípiká"	...	Cuttack	...	444	
PAPERS PUBLISHED IN ASSAM.						
BENGALI.						
Fortnightly.						
57	"Paridarshak"	...	Sylhet	...	450	9th Sept. 1890.
58	"Silchar"	...	Silchar	...	500	





## II.—HOME ADMINISTRATION.

## (a)—Police.

**THE Dacca Gazette**, of the 15th September, says that thefts have become rife at Genderia in Dacca. The police should look sharp.

DACCA GAZETTE,  
Sept. 15th, 1890.

Thefts at Genderia in Dacca.

2. A correspondent of the *Som Prakash*, of the 15th September, has the following against the punchayet of the village of Narayanpur in the Ranaghat sub-division of the Nuddea district :—

SOM PRAKASH,  
Sept. 15th, 1890.

The punchayet of Narayanpur in the Ranaghat sub-division of the Nuddea district.

The punchayet assesses and collects taxes at his pleasure and does not take the assistance and advice either of the village people or of his assistant in the matter. He does not give receipts for the money he collects, and the village chowkidars do not get their pay regularly under him. The attention of the Sub-divisional Officer is drawn to his proceedings.

## (b)—Working of the Courts.

3. The *Aryavarta*, of the 6th September, says that there has been a failure of justice in the Kakurtala case in Beerbhoom. The punishments inflicted on the offenders were too light considering the heinousness of their crime.

ARYAVARTA,  
Sept. 6th, 1890.

The Kakurtala case in Beerbhoom.

4. The *Sahachar*, of the 10th September, has the following on the subject of peons' fees in the Civil Courts :—

SAHACHAR,  
Sept. 10th, 1890.

The cost of civil justice.

Though the peons of the Munsifs' Courts do duty of the same kind as is done by the peons of the Judges' Courts, yet the fees levied in the name of the latter are double those levied in the name of the former. Again, though a single peon's fee is levied in the case of four witnesses living in the same place, additional fees are demanded when the witnesses, even though living in the same house, exceed four in number. The levy of fresh peon's fees every time the hearing of a case is postponed is also very objectionable and increases the cost of litigation. As copying papers are lined with large cages meant for one word each, and as they are required to be written upon on one side only, the cost of taking copies is very heavy. These practices of the Civil Courts have considerably increased the cost of litigation and placed justice beyond many people's reach. It is therefore proposed that fees for the service of summonses of witnesses should be taken only once, and witnesses should be required to give to the Nazir an undertaking that they would attend Court whenever they should be required to do so. People are fast losing their confidence in British justice and in the British Courts, and some such measure as the one proposed for curtailing the cost of litigation has become indispensable. It is a mistake to close the doors of the Courts of Justice against the people in the hope that their desire for litigation would receive a check therefrom.

5. The *Bharat Mitra*, of the 11th September, cannot understand why Government prefers assessors to jurors. Are the assessor districts any better in respect of crimes than the jury districts? The writer is also surprised to hear that the country has not yet advanced far enough to be fit for the jury system. Do the Europeans then think that at the time of their conquest India was a barbarous and uncivilised country like Australia or America?

BHARAT MITRA,  
Sept. 11th, 1890.

Jury trial.

## (c)—Jails.

6. The *Samaya*, of the 12th September, says that no reform of the jail administration can be expected until the Jail Code itself is reformed and until those

SAMAYA,  
Sept. 12th, 1890.

Jail reform.



officers are dismissed who do not accord to the prisoners in the jails even the small measure of good treatment which that Code, inhuman as it is, permits them to accord. The excellent rule in the Jail Code that prisoners should be kindly treated and their complaints should be patiently heard is often violated by the Jail authorities. That the Jail Code contains cruel and inhuman regulations will appear from the following :—

1. The prisoners in the jails on leaving their beds in the morning are required to answer calls of nature. And as there are only some six privies for some 500 prisoners, the latter are put to very great inconvenience, awaiting their turn outside the water-closets. Again, all the prisoners are required to answer their calls of nature within a fixed time, and if they exceed that time they are forcibly dragged out of the privy. What a disgusting regulation this! If a prisoner desires to pass a second stool, he is confined in a room and kept on sago diet. The fear of such treatment makes the prisoners unwilling to admit any urgency to stool, and they therefore often ease themselves in their clothes and thus incur punishment.
2. The prisoners have to work from 5½ A.M. to 4½ P.M. with only one hour's interruption for bathing and meal. Such overwork as this is sufficient to break the health even of a Bhim; but a Christian Government has not yet thought fit to reduce the hours of labour.
3. Prisoners are prohibited from speaking to one another and are severely punished when they violate this unnatural rule.

(d)—Education.

SAKTI,  
Sept. 9th, 1890.

The affiliation of a school in Burrisal by Mr. Nash, Registrar of the Calcutta University.

7. The *Sakti*, of the 9th September, says that the Inspector of Schools, Dacca Division, having seen no necessity for the existence of two schools in a small place like Banaripara in Burrisal did his best to amalgamate the two; but his efforts to bring about the desired amalgamation having failed, he granted a certificate of affiliation to the more deserving of the two schools. But it is reported that Mr. Nash, the present Registrar of the Calcutta University, has affiliated the other institution also without consulting the Inspector on the subject. By the rules of the University an institution cannot be affiliated to it without the consent of the Divisional Inspector. How could Mr. Nash, in the face of such a rule, act as he is reported to have done? If the report be correct, Mr. Nash should be called upon to explain his conduct, and the Government also should make an enquiry into the matter.

SAHACHAR,  
Sept. 10th, 1890.

Mr. Mackenzie on Indian education.

8. The *Sahachar*, of the 10th September, has the following on Mr. Mackenzie's recent utterances on the subject of Indian education :—

It has now become a custom in this country to preface all proposals of reform with an attack on the educated Indians. And Mr. Mackenzie followed this custom in his recent speech. He forgot that what is pardonable in an Anglo-Indian newspaper may not be so in a ruler. Why attack the Congress movement at every step? Is it really improper to criticise the administration of the country? Is saying anything regarding the system of government under which Magistrates like Mr. Lusson can do anything they like 'indulging in mere empty talk'? Nobody denies that the present system of education is in need of improvement, but who has founded that system? Why do the rulers of this country take the people to task for nothing?



## 9. Referring to the agitation set on foot by people of the Subarna-

SAMVAD PRABHAKAR,  
Sept. 12th, 1890.

Subarna-baniks in the Hindu Hostel.

banik caste, in consequence of the non-admission of a student of their caste into the Hindu Hostel, the *Samvād Prabhākar*, of the 12th September, says that the Hindu Hostel, as its name indicates, is a boarding house for the Hindus only. It is true that the Subarna-baniks are Hindus, but no high caste Hindu will touch one of that caste, far less eat with him; nor will a high caste Hindu even drink water from the hand of a Subarna-banik. Such being the case, no orthodox Hindu will say that a Subarna-banik student can be taken into the Hindu Hostel as a boarder.

The remarks of the *Hindu Patriot* in this connection have wounded the feelings of the Hindu community. The Subarna-baniks may be all very rich and influential men, but the writer must contradict the *Patriot's* statement that they mix with the other castes on an equal social footing. Raja Durga Charan Law, for instance, is a rich and respectable man, but can any Brahman, Kayastha, or Vaidya dine openly at his house on any social occasion?

10. The *Dainik-o-Samāchār Chandrikā*, of the 15th September, hasDAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 15th, 1890.

The Ripon College affair and the dismissed Principal of the Ripon College.

the following on the last meeting of the Senate, convened to consider the question of disaffiliating the Ripon College:—

At the first meeting of the Senate held for the same purpose, the forces of the Syndicate were not properly marshalled. But before the last meeting of the Senate was held much canvassing was apparently done on its side. The influence of Sir Alfred Croft is predominant in the Syndicate, and the writer has not been at all surprised to see his devoted followers rendering him obsequious service.

The *Sanjivani* newspaper says that Baboo Surendra Nath has dismissed Baboo Triguna Charan Sen, the Principal of the Ripon College, on the suspicion that it was he who permitted Bipin Chandra Sen to go up to the B.L. Examination from that College. But the *Sanjivani* knows that, as a matter of fact, Baboo Triguna Charan was in no way responsible in this matter. He was appointed Principal of the Ripon College only the day before the applications of the B.L. candidates of that College were sent to the Registrar of the Calcutta University, and the certificates of these candidates were signed by his predecessor in office. The *Sanjivani* will therefore be glad to see Triguna Baboo reinstated in the Principalship of the college, and this paper is of the same opinion.

11. The *Samvād Prabhākar*, of the 17th September, considers theSAMVAD PRABHAKAR,  
Sept. 17th, 1890.

The Ripon College case in the Senate.

resolution of the Senate of the University in regard to the Ripon College very just. A prosperous institution like the Ripon College ought not to be visited with a heavy punishment like disaffiliation for the fault of only one individual.

12. The *Dainik-o-Samāchār Chandrikā*, of the 18th September,DAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 18th, 1890.

The Ripon College case in the Senate.

has the following on the Ripon College case:—

If Messrs. Marindin and Ingram, who were law professors in the Presidency College some years ago, had been living, or been now in India, they would have freely admitted that it was quite a custom with the law students of that College to get themselves marked present in the register of attendance by means of proxies. And the Vice-Chancellor can, if he likes, assure himself of the truth of this statement by writing to Mr. Branson in England on the subject. The Vice-Chancellor himself attended law lectures in the Presidency College, and honest and gentle and incapable of malpractices though he has always been, will he still say that he never saw any of his class friends to practise fraud in connection with the attendance register?



The attendance scandal has been long in existence. Sometimes entire registers of the Presidency College had to be changed, and at times when matters looked very bad registers used to be thrown into the waters of the Goldighi from the library room in the old Presidency College building. If Madhusudan, the old Uriya bearer of the Presidency College, had been now living, he would have been able to tell how these attendance scandals were committed. And there were present even at the last meeting of the Senate men who could speak to such scandals. It is no use, however, raking up old scandals. But this much the writer must say that he is not prepared to believe that it was all impurity in the Presidency College under Mr. Sutcliffe, and that it is all purity in that College under Mr. Tawney. Sir Alfred Croft and Mr. Tawney seem to consider the Ripon College as a mine of all iniquity, and expressed themselves accordingly at the last meeting of the Senate. And this is why the writer feels compelled to drag out the old scandals of the Presidency College. He who is now Sir Alfred Croft was at that time new Mr. Croft of the Presidency College. He who is now King of Mathura was then only the cowherd of Brajadhām. The lectures which Sir Alfred then used to give to the boys were not calculated to lead them on the path of virtue. This was at any rate the predominant belief in most minds. It is clear from the notes which he then gave to his pupils that he gave them atheistical teaching. The truth of this will be borne out by old note books which are still in many people's possession.

Man must err, and this world is full of sin and unrighteousness. He who boasts of righteousness is perhaps most rotten within. The writer was very glad to hear the Reverend Mr. Macdonald advocate mercy, quite in accordance with his profession, at the last meeting of the Senate. He admitted that the Ripon College was guilty, but he said that was no reason why it should not be pardoned seeing that even murderers are at times considered fit to be pardoned. He is certainly not a *vichāraka* (judge) but a *vidāraka* (one who pierces or kills),—not a *vaidya* (physician) but a *mahāvaidya* (Yama, god of death) who is always anxious to punish offenders. The proposal to keep the Ripon College under trial for three months came from the Chief Justice, Sir Comer Petheram, and so it is likely that the Viceroy will not take any further steps in the matter. But if His Excellency does take any such steps, he will act improperly.

Baboo Surendra Nath Banerjee ought to take care from this time. There can be no doubt that there have existed great irregularities in his College. He should therefore take steps to purge his College of such irregularities and place its management above suspicion in future.

(e)—*Local Self-Government and Municipal Administration.*

SANSODHINI,  
Sept. 10th, 1890.

13. The *Sansodhini*, of the 10th September, is surprised to hear that the pay of the District Engineer of Chittagong is going to be increased to eight hundred rupees. Has ever even the Government increased the pay of any of its officers from Rs. 300 to Rs. 800 at a leap? Even the present pay of the District Engineer, namely Rs. 300, seems very high, and it should not be increased by even five rupees. What does the Chittagong District Board mean by thus squandering public money? It is very reasonable that the Divisional Commissioner should consider Chittagong not yet fit to have a Local Board. The authorities should look into the affairs of the District Board.

SAHACHAR,  
Sept. 10th, 1890.

14. The *Sahachar*, of the 10th September, is opposed to the burning of the refuse of Calcutta by means of Mr. Harington's incinerator. The incinerator has been set up near the office of this paper,



and the writer can say that the smell of the burning refuse is offensive. The smoke, too, sometimes becomes oppressive to passers by. The incinerator will be a nuisance to the locality in which it exists. The refuse, instead of being burnt, should be thrown into the salt lake. Of course so long as the lake is not filled up, bad smells will occasionally rise therefrom during the rains. But with the filling up of the lake the nuisance will disappear, and it will then be possible to extend the limits of Calcutta eastward. It is therefore hoped that the Commissioners of the Calcutta Municipality will not dispose of the refuse of the town by means of the incinerator, but cause it to be thrown into the salt lake. The European inhabitants of the town will no doubt approve of Mr. Harington's proposal, but as they are mere birds of passage their views on the subject are not of much importance.

(g)—*Railways and communications, including canals and irrigation.*

15. A correspondent of the *Grámvási*, of the 15th September, says that as the road on the east of the villages situated on the western bank of the Damodar and passing through Hanidhara, Binana, Krishnabati, Thalia, and other villages is a very narrow one and is kept in a dirty condition, great inconvenience is felt by people who have to use it. The Uluberia Local Board is therefore asked to take steps to widen this road and to keep it clear.

GRAMVASI,  
Sept. 15th, 1890.

16. The *Bengal Exchange Gazette*, of the 11th September, refers to the destruction of the Bolan Pass railway by flood, and says that it is the Government, and not the engineer who constructed the line, that is responsible in the matter. The engineer more than once reported to Government that the line would not be able to stand the force of a flood, and that it would therefore be desirable to carry it through a safer tract. But Government paid no heed to this representation of the engineer, and it is therefore responsible for the loss of money which has been caused by the destruction of the road. It is in this way that public money is wasted in this country. In most matters Government does not make the least exercise of its judgment, but sanctions in a mechanical way all proposals that are laid before it. But when public money is lost through its negligence, it is the people of India and not Englishmen who have to make good the loss. There is apparently no one to take notice of such waste of public money, and no one seems to be responsible for it. To support lots of worthless Englishmen is considered by the Government to be its chief duty in India. And it is on that account supremely indifferent in the matter of enquiring how and by whom India's money is looted.

BENGAL EXCHANGE  
GAZETTE,  
Sept. 11th, 1890.

III.—LEGISLATIVE.

17. The *Bengal Exchange Gazette*, of the 17th September, is glad that the Government of Bengal has not admitted in its report to the Government of India on the coolie question that the Coolie Emigration Act of 1882 was passed for the convenience of the tea-planters of Assam and for the purpose of reducing the expenses of tea cultivation. As coolie supply for Darjeeling, Julpigoree, and Chittagong is carried on under the ordinary contract system, there is no reason why a special law providing a different system of coolie supply should be required for Assam. It is hoped that Lord Lansdowne will abolish the Act without delay. The Government of India is also requested to publish for the information of the public the reports which have been submitted by the Chief Commissioner of Assam and the Government of Bengal on the working of the Coolie Emigration Act of 1882. An amendment of the coolie law has become indispensable.

BENGAL EXCHANGE  
GAZETTE,  
Sept. 17th, 1890.



## V—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGABASI,  
Sept. 13th, 1890.

18. The Sub-Editor of the *Bangabási* writes as follows in that paper's issue of the 13th September:—

Government and the distress in the Nuddea district.

The floods commenced to subside in the places about Bagula from the 3rd September last, and the water level is sinking about an inch and a half every day. But the subsidence of the waters alone will not remove the distress of the people. An inspection of the villages within the jurisdiction of the Hánskháli and Krishnagunge thanas in the Nuddea district shows that not one of those villages has got a store of rice sufficient even for two days' consumption. The well-to-do villagers, who used to support their helpless neighbours in better seasons, have been reduced to straitened circumstances, and their position is the more embarrassing because they cannot persuade themselves to beg for livelihood from door to door. And even if they betook themselves to begging, who would give them alms? The village of Nidhirpota within the jurisdiction of the Hánskháli thana is situated on three pieces of high ground surrounded on all sides by water about ten or twelve cubits deep. There being no shops in the village, the villagers have always procured their necessities from other places, and now that they are surrounded on all sides by water which cannot be crossed except by means of boats which, poor as they are, they are unable to procure, the only alternative left them is to remain confined in their homes and starve. The chief mandal of the village informed the relief party that rice must be given to all the villagers with the exception of the few mandals who would consider it a disgrace to accept alms. But when the work of distribution in the village had closed, one of the mandals came out and begged for rice, as otherwise, he said, he would have to starve. And following his example all the other mandals, excepting the chief mandal, took away rice. But the rice which has been given to the villagers will not be enough to stave off starvation even for five days. It is the Government alone that can now save these people if it feels inclined to do so. But it is hard to realize clearly what the Government is doing. It is about ten or twelve days since a grand meeting was held at the office of the Presidency Commissioner to consider what steps should be taken to relieve the prevailing distress, and a meeting with the same object was also held at Krishnagore. So far as appearances go, such meetings are no doubt very good things in their way, and they inspired some hope in men's minds. The writer himself assured many of the poor sufferers on the strength of the report of these meetings that their distress would soon be relieved by the Government, as the Lieutenant-Governor had been moved by the news of their distress, and was doing his best to remove it. And how bitterly shall these poor people curse the writer when they find that the hope of receiving relief from Government, inspired in their minds by the assurance he has given them, has not been realized!

It is said that Mr. Luson, the Magistrate of Moorshedabad, is doing his utmost to relieve distress. But what is the Magistrate of Nuddea doing? The writer in his tour through the mofussil failed to find any signs of his activity. In the course of a tour extending over two weeks, the writer heard only at Chowgacha, a village in Nuddea, within the jurisdiction of the Krishnagunge thana, that the place had been visited by a Deputy Collector with the view of ascertaining the condition of the villagers. What the Deputy Collector saw, and what he ascertained in regard to the condition of the villagers, the Deputy Collector alone can say. And if the relief he gave be a specimen of the sort of relief which Government purposes to give, such relief had better not be given. In a large village like Chowgacha, the Deputy Collector or the Sub-Deputy Collector, whoever the officer was that visited it, gave two blind men eight annas each, and



seven or eight poor men two annas each ! The writer on his part had to give rice to eighty-five villagers at the rate of two seers and a half each. The writer has got a list of the names of those who received relief from him in this and other villages, and a copy of the list will be supplied to the officials if they are inclined to examine it.

To come to the question of the *tuccavi* grants which are being made by the Government. These grants are a farce. In the first place, these grants are not of the nature of charities. They are advances of money like those of the common money-lender, and only the interest charged upon them is smaller than that of the latter. In the second place, the Collector of Nuddea is making very trifling advances to the cultivators. He is giving only 4 or 5 rupees where 50 or even 100 rupees would not be too large a grant ! Government has for the present granted only ten thousand rupees for the Nuddea district. Suppose this amount is increased to twenty-five thousand rupees. The district consists of twenty-three thanas. With a total grant of ten thousand rupees, each thana will have only five hundred rupees, and with a total grant of twenty-five thousand rupees a little over one thousand rupees will fall to the share of each thana. And supposing each thana to consist of fifty villages, each village will get only ten rupees or twenty rupees, according as the grant is ten thousand or twenty-five thousand rupees. What good will this ten or twenty rupees grant to a whole village do, when every cultivator stands in need of a loan of 50 or even 100 rupees ? Government should not certainly add to the distress of the people by being so stingy in the matter of its *tuccavi* grants.

The writer distributed thirty-four maunds of rice among the destitute people of the following villages in the course of the week ending 6th September :—

Maheshchandrapore (*alias* Bheklá), Beaulah, Chandpore, Bunopara, Raghu-nandanpore, Harishnagore, Gedhe, Utterpara, Dakshinpara, Bejoypore, Kunechandpore, Raninagore, Ber, Chowgacha, and Durgapore.

19. The same paper has received accounts of flood and distress from the following places :—

Flood and distress.

Places, &c.				Districts, &c.
Kshetupara (Dulai)	...	...	...	Pubna.
Daulatpore	...	...	...	Do.
Kulnundapore (Bongong)	...	...	...	Jessore.
Ganrapota (do.)	...	...	...	Do.
Pailanpati (Maharajpore)	...	...	...	Furreedpore.
Furreedpore	...	...	...	Do.
Govindapore (Manikgunge)	...	...	...	Dacca.
Hakamagram (Dhubri)	...	...	...	Assam.
Iswarigacha	...	...	...	24-Pergunnahs.
Goberdanga	...	...	...	Do.
Bhattapratap (Bagerhat)	...	...	...	Khulna.

BANGABASI.  
Sept. 13th, 1890.

20. The same paper has learnt from Dehurda in the Balasore district that the crops in Orissa are suffering for want of rain. The rice plants have ripened prematurely, and in several places they are being injured by insects. The sowing season is over and rain will not mend matters now. There is no remedy now, and famine cannot be averted.

BANGABASI.

Drought and expected famine in Orissa.

21. The *Samáj-o-Sáhitya*, of the 14th September, has the following :—

SAMAJ-O-SAHITY  
Sept. 14th, 1890.

Floods in the Bongong subdivision of the Jessore district and consequent distress.

When the Ichamati overflowed its banks, its waters flowed into the Garali canal, and issuing from it flooded the Chámtá *beel*. But even that *beel* proved too small to hold the large volume of water, which therefore rushed southward, and meeting with a check at the Bengal Central Railway line, turned back towards the north, flooding the whole country. All this mischief would have been averted if there had been proper openings in the



railway line to allow of all the waters passing on to the other side. Three vaulted bridges at the least should be constructed in the railway line to avert the danger to which the crops in these parts are liable in case of floods. The first bridge should be constructed over the Agar on the west of the Chámtá *beel*, which lies to the west of the Majergram station, the second over the Goará *beel* on the east of the same station, and the third over the Agar again on the east of the Chámtá *beel* and Goará *beel*: the first two bridges already exist, but only in name. These bridges, instead of acting as outlets for flood water, serve rather to destroy the life and property of the neighbouring residents. Similar mischief results from the railway bridge over the Sarar *beel* being too narrow to let out the flood water which comes from the Ichamati through the Nuritala canal and the Sarar *beel*. But the mischief in this case is done not by the turning back of the flood water, but by its flowing over the railway line. Nothing less than a large five-vault bridge will do at the Sarar *beel*.

The floods of the present year have completely destroyed both the *aus* and the *aman* crops. The people of Bengal should no longer lose time in relieving the distress of their countrymen. Will the congressists stop, for the present, their loud cries of "the Congress! "the Congress," and think of the condition of their countrymen? It is certainly not proper for the people to look to Government for help every time a famine or a plague occurs in the country. Meetings should be held at every subdivision of a district, and subscriptions should be collected from every village in a subdivision according to the circumstances of the subscribers. There are in Bengal 255,000 men, each of whom has an average yearly income of over Rs. 350 and 69,745,000 men, each of whom earns at an average Rs. 73 per annum. And if subscriptions were collected from those who earn more than Rs. 350 per annum, at the rate of one per cent. on their income, a subscription of Rs. 2,325,000 could be collected. What is the need of begging Government to relieve present distress when the arrangement indicated can be easily carried out?

Floods in past times were due to excessive rainfall on hills and mountains, and were consequently of rare occurrence. But floods are now caused by the obstruction to the free passage of rain water over the plains caused by the railway lines and the large numbers of roads which have been constructed throughout the country. Lest Government should overlook the representations of a petty paper like this, the writer requests the Deputy Magistrate of Bongong to draw the attention of Government to the circumstances of the floods and their real causes as set forth in this paper. The Deputy Magistrate is also requested to verify by personal inspection the truth of the statement made as to the passage of flood water. Other subdivisions should follow the example of making the circumstances of the floods known to the authorities through their subdivisional officers.

It is reported that the ensuing meeting of the Congress will be held at Calcutta. But is it right to raise subscriptions for the Congress without first relieving the distress of the millions who are suffering? "There is no time to be idled away; better leave aside for the present the chimera of the Congress, and try to save your countrymen if you wish to be regarded as true patriots."

SOM PRAKASH,  
Sept. 15th, 1890.

22. The *Som Prákásh*, of the 15th September, has learnt from a London telegram that Emperor Francis has given away 20 lakhs of florins, or about 25

Floods in Austria and Bengal.

lakhs of rupees, on behalf of the people suffering from the effects of the floods at Prague, and that Emperor William of Germany has contributed about Rs. 10,000 for the same purpose. But in India, which is a much larger country than Austria, the Government has done nothing to help those who are suffering from the effects of floods. The Kaiser of Germany has



sent Rs. 10,000 in aid of the distressed people of Prague ; but has the Queen-Empress of India given away a single cowrie to relieve the distress of the people who are suffering from the effects of the floods in India ? The province of Prague in Austria is probably smaller in area than a Bengal district, and yet the Emperor of Austria has given away 25 lakhs of rupees to relieve the distress of its people. Cannot the British Government take a lesson from the generous conduct of the Austrian Emperor ?

#### VI.—MISCELLANEOUS.

23. The *Surabhi-o-Patáká*, of the 5th September, makes the following observations in an article headed "The Englishmen and natives. Conquerors and the Conquered":—

SURABHI-O-PATAKA,  
Sept. 5th, 1890.

Is the life of an Indian of any value ? One frequently hears of weak black natives being killed by the kicks of white men or shots fired by them. But has anybody ever seen any redress of the wrong ?

We do not here discuss the question whether the English have conquered India by artifice, intrigue or force. By whatever means they may have done it, the English have, as a matter of fact, conquered our country, and have ever treated us exactly in the manner in which in all ages and climes a conquering race has treated a conquered people. And must the suffering Indian be repeatedly told that it is idle to expect good treatment at the hands of the conquering race ?

The English hate us, and we choose to make ourselves hated and glory in being hated. If a native in brushing an Englishman's shoes is made to know what shoe-beating is like, instantly a dozen of us come forward and offer our services as shoe-brushers. Under these circumstances, it is impossible for us to get any thing else than hatred. The English are the most highly placed in this country, and we are the lowest of the low. And why should the most highly placed respect the lowest ?

The feeling of the whole English nation seems to be that there is as much difference between the creatures called Indians and the gods called Englishmen as there is between heaven and hell. Hence it is that even in the Penal Code this difference has been kept in view in providing punishments. Where the offender is an Englishman, there it is the plaintiff who is punished ! If for the sake of appearances an English Judge does ever punish a god of a white man, instantly the whole body of Europeans in the country loudly raise the cry of "prestige gone." Even in the jail the Englishman is shown as much consideration as is shown to a son-in-law ! All this makes us gape in wonder.

But what is there to wonder at in all this ? Where and when did a conquering race treat the conquered with kindness ? Proofs of what we ourselves did in similar circumstances are still available. We called the Indian aborigines "Dasyus" and ourselves "Aryas," and gave to them the name of "Sudra" and made them our slaves. The rules and ordinances made for the "Sudras" were such as one cannot think of without a shudder. Let one now suppose that the Englishman is the Brahman and that we are the Sudras in this Kaliyuga, and that the law which has always prevailed is still prevailing. Why should then there be any doubt that we must now suffer ?

We buy indignity of our own accord. Look at that pale, attenuated clerk, perspiring all over his body and receiving a European's blows and yet rolling at his feet. The sight of his misery makes tear to burst, produces a feeling of despondency at the thought of the country's misfortune, and compels people to curse their lot and remain silent. What will the unfortunate man do ? He has no capital wherewith to start a trade and earn a living. Service is the one only means of earning one's living in this cursed country. When he thinks of the sorrowful faces



of his hungry children and dependents, he can do nothing but endure oppression without grudging. His misery therefore excites pity, not anger.

But can you say why that adopted son of a wealthy man, the master of lakhs of rupees and himself nursed in the lap of wealth, why that odious creature worships Europeans? He has not got to earn his bread. Why does he make it the business of his life to worship the thirty-three crores of gods, from the Secretary down to the Secretary's peon? Why does he of his own accord go to Englishmen to be beaten with their shoes? Who will explain this mystery?

This meanness on the part of the wealthy natives makes the English think that the whole Indian people are so many "beasts," and they therefore shoot them whenever they find an opportunity, or whenever they are pleased to do so. God only knows when these unfortunate wealthy natives will learn to be manly.

Those that can remedy the wrong do not do so. And that is why they suffer in silence who are not strong enough to protest. We must either suffer in silence, or adopt proper remedial measures.

Means there are. It will not do to pocket a blow in silence; in such cases the shoe must be brought into requisition. It will not do to remain silent after being pelted with a stone; the stone must be answered with another and a bigger one. The medicine must be one that will meet the disease; or the disease will not be cured and its effects must be suffered from. If you do not give up your cowardice, you must suffer ungrudgingly. If fear makes you speechless, you must suffer the consequences and speak not one angry word.

You ask for impartial justice at the hands of Englishmen, but if you think of the sort of justice you yourselves formerly did to the conquered Sudras, you will see that in not a few cases justice but becomes an artifice for promoting self-interest. The professions of Englishmen hold out hopes of doing justice. But that is wholly impossible. Even in your own shastras the king is commanded to impartial; but was the dispensing of different kinds of justice to Brahmans and to Sudras on the ground of the difference of caste a very clear proof of impartiality? Justice cannot be had by begging; it must be extorted by force. And until you understand this, until you give effect to this maxim in every act of your life, your miseries will not come to an end. Otherwise this poison of degradation will be transmitted from generation to generation and the future of your country will become gloomier. There is time yet, and if you can yet animate yourselves with a feeling of manliness, there can be no doubt that you will receive from men treatment that will be worthy of men.

BURDWAN SANJIVANI,  
Sept. 9th, 1890.

24. The *Burdwan Sanjivani*, of the 9th September, has the following on the quarrels between Hindus and Mahomedans:—

Quarrels between Hindus and Mahomedans.

The writer cannot say whether the Hindus or the Mahomedans are to blame for these quarrels. But from what he hears he cannot throw the blame on the peaceful Hindus. They do not get excited until they see Mahomedans making preparations for slaughtering cows in their neighbourhood or in their presence or in their *devasthanas*, with the deliberate intention of wounding their feelings. On these occasions they first try to prevent cow-slaughter with the help of the officials of Government, and run mad in anger only when they fail to receive such help. And every man with a sympathetic heart must be able to form an idea of the nature of the mental anguish which the Hindu, a worshipper of cows, must feel when he sees a cow slaughtered before his eyes. The question now is, cannot these quarrels be stopped? Is it really impossible for the two peoples, who are subjects of the same Government, to live in peace and friendship? There are many noble-minded Mahomedans, who have cultivated life-long friendship with the Hindus, who are sorry for these



quarrels between the two peoples, and who make frequent efforts to bring about a good understanding between them. The writer sincerely thanks these Mahomedans and wishes the success of their efforts from the very bottom of his heart. But they will not, the writer fears, be successful in their efforts until they receive help and co-operation from the officers of Government.

The fire, which is now raging between the two communities, is being fanned into a flame by some ill-disposed editors of newspapers; and some inexperienced officials of Government, instead of trying to put the fire down, are making common cause with these editors. These quarrels are therefore increasing. The writer then exhorts the Mahomedans to respect the feelings of the Hindus by abstaining from cow-slaughter in their presence, and says that as the Hindus respect Mahomedan saints and pirs, it behoves the Mahomedans to give up their ill-feeling towards them and to spare their feelings. They should beware of lending their ears to the counsels of interested men and thereby bringing mischief upon themselves.

Anglo-Indian officials and the quarrels between Hindus and Mahomedans.

25. The *Sakti*, of the 9th September, has the following:—

SAKTI,  
Sept. 9th, 1890.

Quarrels between Hindus and Mahomedans are not heard of in the Native States, but are very rife within British territory. Why is the state of things that prevailed during the reign of Aurungzebe revived after the lapse of three centuries under British rule? Why have the Hindus and Mahomedans returned to their old style of hating and oppressing each other after having lived a thousand years in peace and friendship? Why is it that within the well-governed English dominions they are quarrelling with, and committing acts of violence against, each other, whilst in the so-called ill-governed feudatory or allied States they are living in friendship and amity?

It cannot be said that there are no quarrels between Hindus and Mussulmans in the Native States, because in the Mussulman States the Hindus, even if oppressed or opposed by the Mussulmans, cannot quarrel with the latter from a fear of their Mussulman Chiefs, and in the Hindu States the Mussulmans, even if oppressed or opposed by the Hindus, cannot quarrel with the latter from a fear of their Hindu Chiefs. For, as a matter of fact, the Hindu subjects of any Mussulman Chief have never been known to have suffered in silence any oppressions committed upon them by their Mussulman fellow-subjects, and the Mussulman subjects of any Hindu Chief have never been known to have suffered in silence any oppressions committed upon them by their Hindu fellow-subjects. Who ever heard of the Mussulman subjects of the Nizam committing oppressions upon his Hindu subjects, or the Hindu subjects of the Gaekwar of Baroda or the Maharaja of Cashmere committing oppressions upon his Mussulman subjects? On the contrary, such facts as the Nizam having a Hindu for his munshi, the Gaekwar having a Mussulman for his prime minister, and the Mussulmans of Srinugger hailing their Hindu sovereign back to their city with delight go to show that in the Native States the relations between Hindus and Mussulmans are not of the hostile or unpleasant description which many people perversely represent them to be.

It is by no means difficult to ascertain by whom this mischief, which does not exist in the Native States, has been introduced into British territory. The Native States being governed personally by their rulers, those rulers themselves feel responsible for the well-being of their subjects. But in British territory the work of government is carried on by the sovereign through a third party, who, after satisfying their master with a clear account of the revenues of the empire, have nothing else to think of but their own aggrandisement. The well-being of Her Majesty's subjects is left entirely in the hands of these men, and any information which Her Majesty receives regarding the condition of her subjects is received by her through these men alone.



This third party is no other than the Anglo-Indian officials. Every keensighted man has found out that it is these Anglo-Indian officials who are at the bottom of the present quarrels between the Hindus and Mahomedans. The Anglo-Indian officials treat the Indians as slaves—a treatment which the Indians do not, of course, like. The Indians are therefore endeavouring to bring the conduct of the Anglo-Indian officials to the notice of their sovereign with a view of securing a curtailment of their powers. And the officials who justly apprehend mischief to themselves from the complaint of united India against them are creating dissensions among the different classes of the Indian people in order to prevent them from making one large, common, united complaint against them.

Some wise and impartial editors of newspapers are advising the leading members of the Hindu and Mahomedan communities to mediate between the two peoples and make up the differences that exist between them. This is, no doubt, very noble advice, but it is advice that will yield nothing so long as an illiterate Mahomedan gets a sub-registrarship, or a Mahomedan with a smattering of English is rewarded with a Deputy Magistracy for quarrelling with the Hindus. The only remedy for the evil will be found in an enquiry by the British Parliament into the conduct of the Anglo-Indian officials.

SAHACHAR,  
Sept. 10th, 1890.

26. The *Sahachar*, of the 10th September, hopes that Government will give effect to Dr. Evatt's proposal for a law for the registration of medical practitioners. Registration of medical practitioners. Medical boards should be established in Calcutta, Bombay, and other places for examining kabirajes and hakims before registering their names, enquiring into charges preferred against medical practitioners, and prohibiting them from practising when they are found guilty.

SAHACHAR.

The Cawnpore assault case.

27. The same paper has the following on the Cawnpore assault case :—

The memorialists must be admitted to have carried matters a little too far. They should not have, for instance, brought the matter to the notice of the Local Government at all. But then they have this excuse to plead in their behalf, that the way in which the Commissioner of Allahabad did his work left them no other alternative than appealing to Sir Auckland Colvin. His Honour has referred the memorialists to the law Courts; but does he not know that it is impossible for a man to obtain justice in a district whose Magistrate is his enemy? The writer is sorry to say that most of the Anglo-Indian officials of Government and even many Judges are now influenced in their conduct by political considerations. How is justice, then, to be had?

SAHACHAR.

28. A correspondent of the same paper reports a serious outbreak of cholera in seven or eight villages in the district of Rungpore. There is no doctor or kabiraj permanently stationed in any one of these villages, and there is only one dispensary within some 15 miles of the villages. Under these circumstances Government should come to the aid of these unfortunate villagers.

SURABHI-O-PATAKA,  
Sept. 12th, 1890.

29. The *Surabhi-o-Patáká*, of the 12th September, says that it pointed out in its last issue that, even before the Permanent Settlement, Government took upon itself all responsibility for protecting embankments in the country. It at first created a separate fund for this purpose. That fund came, in the course of time, to be merged in the general revenue. But Government has since denied its responsibility in the matter of protecting embankments in the same way as it has denied the existence of the Famine Fund. It is thus guilty of breach of trust—an offence, which, in the case of private persons, is punished with imprisonment. But Government can do anything it likes with impunity. It has passed various laws and regulations to escape from its responsibility in connection with embankments; but it has nevertheless had to admit its



responsibility in the case of a certain specified number of embankments. And the Lalitakuri embankment is one of that number. But the very fact that that embankment has been breached year after year shows that Government has been guilty of grossly neglecting its duty in this matter. But Government is like Cæsar's wife, and nobody can bring it to task. The British Indian Association and other public bodies should take up the question and compel Government to do its duty.

30. The *Urdu Guide Darussaltanat*, of the 12th September, has learnt

The mission of Prince Khurshid Mirza Bahadoor, grandson of the late Wajid Ali Shah.

that Prince Khurshid Mirza Bahadoor, a grandson of the late Wajid Ali Shah, has come down from Nepal to beg pardon of the English Government on behalf of his father. And it is reported that Government has made up its mind to grant the exiled Prince a pardon and a monthly pension of Rs. 15,000. This will be quite worthy of the Government as the exiled Prince deserves well of it.

URDU GUIDE  
DARUSSALTANAT,  
Sept. 12th, 1890.

31. The *Sudhakar*, of the 12th September, has the following :—

The *Bangabasi's Dainik*, the present reformer of the Hindu religion,

The *Dainik* and an article in the *Sudhakar*.

and the Sankaracharya of the nineteenth century, has directed its shaft-like pen against the *Sudhakar*, as if the *Sudhakar* did something very wrong by referring to the Titoo Mir incident (see R. N. P., 6th September 1890, paragraph 57). Titoo Mir cannot be said to have done anything wrong by killing cows within the temple of a Hindu deity, when it is considered how a Hindu zamindar could levy a tax on the beards of Mahomedans, and how he used to tie Mahomedans together by their beards and make them knock their heads against each other by applying snuff to their noses while so tied. In doing so he only fitly avenged an act of dire oppression. We ourselves admit that Titoo Mir's last act was a faulty one. But be that as it may, the *Sudhakar* has only advised its co-religionists to cry before the British Government and to unite among themselves. It did not advise them to break their clubs on the heads of the Hindus. Our contemporary does not prohibit Mussulmans to kill cows in this country; nor has he the power to do so. He wants the work of cow-slaughter to be done in a way which will not wound the feelings of the Hindus, and the Mahomedan does it in that very way. That quarrels still take place is owing to the perversity of the crooked-minded Hindus. Consider that Kushtea affair of the other day. We ask our contemporary of the *Dainik*, did the Mussulmans really kill cows at the doors of the Hindus or behind their houses with the view of wounding their feelings? Our contemporary cannot adduce an iota of evidence to prove that. The Mahomedan is doing to-day what he has always done; he has not made the slightest addition to his practice. What is the Mahomedan to do if the Hindu, actuated by jealousy, unnecessarily creates mischief? I will kill a cow on my own grounds, and if that wounds your feelings, what can I do? Our contemporary has also held out a threat. He says :—"In India the Hindus number 20 crores, but the Muhammadans are less even than five crores." But do not these twenty crores of Hindus include the Jains, Sikhs, Parsis, Buddhists, Brahmos, Dayanandis, Agnorepanthis, Theosophists, nay, even the Kols, Bheels, Sonthals, Garos, Lushais, Khasias, Nagas, half Hindus, half Mussulmans, Domas, Bagdis, Haris, and Mehters? The next census will no doubt clear up the population mystery. But let us admit that you, Hindus, number twenty crores. Will the Mussulmans, for that reason, leave India in fear? The Mussulmans never seek quarrels with the Hindus, nor shall they ever do so in future. Finding himself in difficulty, our contemporary has remembered Nawab Abdool Latif Khan Bahadur; and we, too, request the Nawab Saheb to give consoling assurances to our affrighted contemporary in his danger.

SUDHAKAR,  
Sept. 12th, 1890.



SUDHAKAR,  
Sept. 12th, 1890.

32. A correspondent named Sridev Mitra writes from Jessore to the same paper as follows:—

“The way in which you are writing articles and making remarks upon the quarrels between the Hindus and the Muhammadans is calculated to intensify those quarrels. It is not my opinion that you have purposely excited your co-religionists. You are so carried away by your feeling of nationality that you are unable to assume the attitude which would tend to stop these quarrels. India has been ruined by internecine dissension. And though petty quarrels between Hindus and Muhammadans caused by the bigotry of the bigot occasionally took place, they never destroyed the peace of the country or affected the friendly relations between the two peoples. But considering the turn matters have now taken, some serious disturbance seems very probable. The Hindus and the Muhammadans are living like brothers under the English rule, and it should be the earnest endeavour of both the communities to keep unimpaired that feeling of mutual brotherliness. In Bengal quarrels between the Hindus and Mussulmans were never heard of. The only instance of such quarrels that you have given is the fight under Titoo Mir. But a single instance like this is no proof of the existence of feuds between Hindus and Mussulmans, and feuds, even if they did exist, are by no means desirable things. The Hindus and Muhammadans have always lived next door to each other, and they have always joined in each others festivities and amusements, social as well as religious. None of them ever did anything calculated to wound the other's feelings; such cordiality has always existed between the two peoples in the villages. In Bengal every body equally respects the gods of the Hindus and the pirs of the Mussulmans. Bengal is a peaceful country, where Hindus and Mussulmans have always lived like friends. What, then, is the cause of these present quarrels? In my opinion the causes are (1) political agitation; (2) wide circulation of newspapers; and (3) the bigotry of the leaders of the parties. My humble request to you now is that you should endeavour to establish brotherly relations between the two peoples instead of doing anything that will intensify their quarrels, no matter which of the two parties be at fault. I am a Hindu, but I cannot bear to see Hindus and Mussulmans quarreling with each other. Both of us Hindus and Mussulmans are in an extremely deplorable condition. And let us not suffer ourselves to be reduced by others into making our deplorable condition still more so by internecine quarrel. You are a wise Editor, and it is needless to tell you much. Try to do the Editor's duty of establishing brotherly feelings between the two peoples. You are the leader of the Muhammadan press, and a slight exertion on your part may establish peace in Bengal. Instead of losing your patience at wrong-doing by the Hindus and exhorting your Mussulman brethren to revenge, do you exhort them to be merciful and to forgive. Give up your anger, show yourself kind, forget the wrong that has been done and give assurances of peace. I beseech you to forget all wrongs, remembering that Hindus and Muhammadans are as brothers to each other. Try to promote brotherly feeling between Hindus and Mussulmans by giving good advice to both. I fall at your feet and entreat you, do not increase ill-feeling, do not hate the Hindus. We are all brothers. Embrace the Hindu as your brother. I am a Hindu, but, though a Hindu, I hesitate not to call you my brother in perfect sincerity of heart. If the Hindus have committed any offence, I am, with the view of satisfying my Mussulman brothers, prepared to fall at the feet of my Mussulman brothers and implore forgiveness. Such quarrels between Hindus and Mussulmans are an obstacle to India's real progress. It is for this reason that I seek your help.”

The Editor remarks upon this that he is not willing to excite the Muhammadans to quarrel with the Hindus, but the incessant wailings of the



Muhammadans have made him restless. Let the Hindus cease their oppression and the quarrels will cease of themselves. Consider, for instance, the conduct of the Poddar Babus of Jessore. The Mussulman can brook every thing, but he cannot brook an insult to his religion.

33. The same paper says that as soon as a Bároyári festival is determined upon in any place in the mofussil, the office bearers of the Managing Committee issue letters of invitation, or rather notices, calling for subscription, to people who in their opinion ought to contribute towards the expenses of the festival. These calls for money are even more imperative than notices demanding payment of a public tax. Anybody failing to meet the demands of the festive party is sure to suffer hard for his failure. The daroga, the inspector, the amlah, the pleaders, the mukhtars, the Deputy Magistrate, and the Munsif of the place will all be highly offended with him, and all his business in the public offices will be left undone. It is needless to say that it is the Mahomedans who are most oppressed by the Baboos in this way. The Mahomedan is from religious conviction extremely opposed to idolatry, and it is therefore in the highest degree revolting to his feelings to be called upon to pay subscriptions in aid of an idolatrous celebration. It is also painful to him to be compelled to pay subscriptions which he is not in a condition to pay. The Hindus now predominate everywhere—in the cutcherry of the zemindar, be the zemindar a Hindu or a Mussulman, at the police station, in the public office, at the tradesman's counter; and the Mahomedans are therefore oppressed everywhere. But though oppressed, their annihilation is not desired by the officials of Government, who find in them a source of profit to themselves. But there has arisen in India a class of men who call themselves saviours of their country, and who are always ready with the help of pen and paper to completely annihilate the Mahomedans. These men are no other than the Hindu editors of Bengal. Not content with calumniating the Mahomedans in the newspapers, they are now calumniating them in spoken words. And when speech-making in India proved of no avail, they went to England and flooded that country with speeches. They wrote articles, delivered speeches, held social meetings, and in the end started the National Congress with the view of giving advice to the Government and the Mahomedans. But this is a stupid world, and the Indian Mussulmans, being an ignorant people, and the English Government being a selfish Government, failed to appreciate their advice. The Mahomedans are certainly an ignorant people when, clearly discerning what would conduce to their own interest, they could slip away from the congress agitators. And the Government too is certainly a very selfish Government when, perceiving clearly the falsity of their professions, it has taken means to guard itself against them.

There is no knowing how long the Mahomedans will continue to be oppressed by the Hindus, who have acquired such power, if Government does not interfere in their behalf. The authorities are therefore earnestly requested to put a stop to these Bároyári festivals by framing laws against their celebration, or by issuing prohibitive circulars to the Hindu officials in the mofussil. These laws or circulars should have reference, not only to the servants of Government, but also to pleaders, mukhtars, revenue agents, tradesmen, zemindars, and their servants.

34. The same paper says that a committee has been formed in England to consider the question of raising the age of marriage of Indian girls. But the change proposed to be made will not affect the requirements of the Mahomedan religion in this connection.

SUDHAKAR,  
Sept. 12th, 1890.

SUDHAKAR.



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35. A student of the Bogra Zillah School writes to the same paper to say that under the auspices of Maulavi Abdul Lutf, the second Maulavi of the school, the students of the local English and vernacular schools have started an Association under the name of the "Anjumani Saria" in the house of the local zemindar. The object of the Association is to encourage the feeling of nationality among students, and to give religious instruction to ignorant people. Three meetings have already been held, at each of which large numbers of students and a few gentlemen also were present.

SOM PRAKASH,  
Sept. 15th, 1890.

36. The *Som Prakash*, of the 15th September, has the following on Baboo Surendra Nath Banerjee. Baboo Surendra Nath Banerjee:—

Baboo Surendra Nath went to England at his own expense, and pleaded the cause of India there as India's delegate. For this the writer has already expressed his obligation to him. It is now two months since he has returned from England, but the work of giving him receptions is not yet finished. Why does Baboo Surendra Nath encourage people to make so much fuss over his services in England? He is known to be a patriot, who is ready to sacrifice even his life for the sake of his country. Why does he then make so much noise about two months' labour and a few thousand rupees spent in England? He has simply done his duty by his country, and why is he so anxious to take credit for it? He is now being entertained at feasts got up in his honour by various public bodies, but has he heard of the disaster which has been caused in the country by floods? He calls himself delegate of two and a half crores of people, but does he take any notice of what goes on at his very door? Has he inspected the condition of the people suffering from the effects of the floods and given an account of it in his own paper? He would probably have had no objection to visit Burdwan if the Burdwan people had called a monster meeting for the purpose of collecting money for his National Fund. And if he is again selected by the Congress as India's delegate and goes to England in that capacity, he will probably describe in burning words the sufferings of the people of Burdwan caused by the negligence of Government. What he says is not in harmony with what he does.

SOM PRAKASH.

37. A correspondent of the same paper complains of the mischief and inconvenience which is caused to the people of Narayanpore in the Ranaghat subdivision of the Nuddea district by the steeping of jute in the river Jamuna, from which the villagers take their supply of drinking-water. The attention of the authorities is drawn to the matter.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Sept. 16th, 1890.

38. The *Dainik-o-Samachar Chandrika*, of the 16th September, has learnt that twenty-three Hindu gentlemen were enlisted as special constables at Rohtak on the occasion of the last Mohurram festival of the Mahomedans, and that they were all stationed at the place where cows were being killed, being thus indirectly made a party to the cow-killing affair. Is Captain Reunick still at Rhotak? It is also said that the Hindus of Rohtak were compelled to drink water from the hands of Mahomedans and that they were made to carry Tazziahs. These and many similar reports are going the round of the papers, all of which insinuate that the officials were to blame for these occurrences. The officials are surely to blame if even a fraction of the reports be true. It is the officials that are to blame for the Durbhunga disturbances, it is the officials that are to blame for the last Rohtak affair, and it is the officials again that are to blame for the Rohtak affair of this year.

The *Sahachar* says that the Englishmen in Calcutta have formed a secret society, the object of which is to incite the Mahomedans against the Hindus.



The *Amrita Bazar Patrika* says that a newspaper written and published by Mahomedans is inciting the Mahomedans to a *jehad* against the Hindus, and that this paper is supplied to many Mahomedans free of charge. The writer is not aware how the *Sahachar* has come to know of the existence of the secret society. But it is a fact that a Mahomedan newspaper written in Bengali has come into existence simply for abusing the Hindus and for inciting the Mahomedans against them; and ever since it saw the light it has performed its rôle quite faithfully. It is also inciting the Mahomedan zemindars to kill cows. The writer sincerely regrets the attitude which has been assumed by this paper, and warns the leaders of the Mahomedan community of its consequences. This paper, whose attitude has so annoyed the *Amrita Bazar Patrika*, has been warned more than once. The English Government is not the Government of Aurungzebe, and neither Hindus nor Mahomedans have power to declare war against each other under the English regime.

It is not known whether the officials are at the bottom of these affairs, but this much is certain that the stupid officials are capable of every thing. However that may be, neither the officials nor the non-officials should encourage these quarrels between Hindus and Mahomedans. It is very painful to Hindus to see cow-slaughter, and Mahomedans can easily arrange for killing cows at places where Hindus would not be likely to turn up.

The writer, in conclusion, advises the two peoples to make up their quarrels and live in a way which will not affect the safety of life and property of either.

#### URIYA PAPERS.

39. The *Samvadvāhikā*, of the 21st August, reports that the state of

The state of the crops in certain parts of Orissa.

the rice crop in certain portions of the Baliapal, Busta, Balasore, and Soro thanas is not good,

SAMVADVĀHIKA,  
Aug. 21st, 1890.

but adds that a few seasonable showers of rain may avert all impending evil. The *Uriya and Navasamvād*, of the 27th August, states that the state of the rice crop in the Bhograe, Kamarda, Kakhara, Birkul, and Sahabander pergunnahs of the Balasore district is such as to cause apprehension of danger in the minds of the cultivating classes residing in those parts of that district.

Rainfall in the Cuttack district and the Angul State.

40. The *Utkaldīpikā*, of the 30th August, also complains of want of rain in certain parts

UTKALDĪPIKA,  
Aug. 30th, 1890.

of the Cuttack district and the Angul State.

41. All the Native Papers of Orissa notice with pleasure the demon-

Titles conferred upon Uriya gentlemen.

strations of gratitude made by the leading native residents of Cuttack Town, represent-

ing the native population of Orissa, at a public meeting convened at the house of Babu M. S. Das at the action of Government in conferring the title of Rai Bahadur on Babus N. K. Das and K. P. Mukerjee and that of Maharaja on the Raja of Athmallik, and remark that the action of Government was the more feelingly appreciated because the conferring of the titles had reference to the alleviation of the distress and sufferings of the poor and the famished.

42. The *Utkaldīpikā*, of the 23rd August, draws the attention of the

The ijaradars of the Kathjuri ferry.

authorities to the illegal action of the ijaradars of the Kathjuri ferry ghât in levying higher

UTKALDĪPIKA,  
Aug. 23rd, 1890.

rates from the owners of live-stock that cross that river, and quotes a glaring instance of such oppression in support of its statement.

43. Some of the Muhammadans of the Cuttack town having killed

A case of cow-slaughter in Cuttack town.

cows in a place not authorized for the purpose by the municipality, and a late issue of the *Dīpikā* having brought the matter to the

UTKALDĪPIKA.



notice of the Associations established for the prevention of cow-killing in Orissa, the *Utkaldīpikā*, of the 23rd August, treats the event as an isolated one not affecting in any way the relations between the Hindus and Muhammadans of the station.

The same paper and the *Samvādvāhikā*, of the 28th August, give accounts of the last Mohurram festival as celebrated in the districts of Orissa, and point out that the relation between Hindus and Muhammadans, as manifested therein, has been friendly in every respect.

UTKALDĪPIKĀ,  
Aug. 30th, 1890.

44. Adverting to the Committee, lately established in England through the exertions of Mr. Malabari with the object of introducing certain reforms into the marriage customs of the Hindus, the *Utkaldīpikā*, of the 30th August, is afraid of the movement and advises Government not to be so misled by its representations as to interfere with the Hindu religion in any way.

#### ASSAM PAPERS.

PARIDARSHAK,  
Sept. 4th, 1890.

45. The *Paridarshak*, of the 4th September, has the following :—

The Chief Commissioner of Assam.

The Chief Commissioner, the representative of Her Majesty, is the sovereign *de facto* of Assam. The people, therefore, will be only too glad to have him in their midst as often as he pleases to come to see them, and will accord him a proper reception. Though they have not yet received all that they had hoped for from the present Chief Commissioner, still they flatter themselves that their hopes will be realized in future. Mr. Quinton is therefore most humbly requested to condescend to see the condition of his subjects, with his own eyes, and not through the eyes of his subordinates. If he means to rely on the latter for information regarding the condition of the people, he may as well not leave the hills at Shillong, and make up his mind to know all that he wants to know from the reports of the *sub jantas*.

The first duty of a sovereign is to please his subjects. But it would seem that the Assam Government is quite forgetful of this duty. This is a serious charge against the Assam Government, but the writer must nevertheless say that no other Government has been known to be so indifferent to the well-being of its subjects. The only duty of the Assam officials seems to be to collect revenue by every means in their power.

The Assam Government has satisfied neither the educated nor the uneducated classes of the province. The numerous taxes, *bankar*, *jalkar*, *gudará*, and *pound*, which people never heard of before, have become a hardship to the masses. In every village a school and a dispensary have been established, but the education given in the schools is not worth the cost, and the dispensary, though styled a charitable dispensary, will not dispense medicines free of charge. Sylhet not being a centre of commerce, the residents of that place naturally look to Government for employment. A little time ago the educated people of Sylhet petitioned the Government praying it to throw open to them the higher branches of the public service. A B. L. of Sylhet recently petitioned the High Court for the enlistment of his name as a candidate for a Munsifi, but the High Court declined to do so on the ground that its list of candidates for the Munsifi is already very heavy. Has the present Chief Commissioner come to rule the province merely for name's sake? It is not good government to fill all the higher posts with clerks, disregarding the claims of the educated men of the province. Any ill-educated clerk in Assam, who can flatter the officials, is sure to find his name some day in the *Gazette*. The Chief Commissioner himself should no longer countenance the practice of appointing officers in the divisions and districts directly under him without reference to rule or system. He should lay down some hard-and-fast rules in accordance with which such appointments should be made.



46. A correspondent writes to the same paper from Habigunge as follows:—

Some public officers of Habigunge.

PARIDARSHAK,  
Sept. 4th, 1890.

- (1). The Second Munsif of the station being an old man and very slow cannot dispose of cases with despatch. He holds court till 8 or 9 p. m., and even with such late hours his day's work remains unfinished. Witnesses have to dance attendance at his court for several days before the cases in which they are concerned are called on for hearing. The file of this court being heavy and full of complicated cases should be transferred to some other Munsif, and the file of the First Munsif may be placed in the hands of the Second.
- (2) The correspondent has heard complaints against the Third Munsif also.
- (3) The Sub-divisional Officer of the station is ignorant of both Bengali and Hindi. So he has to rely entirely on his *peshkar* for a translation of the depositions which are given by the witnesses. But the *peshkar* does not, on his part, possess a competent knowledge of English. It is easy to guess, therefore, how cases are disposed of in the court of the Sub-divisional Officer. The Sub-divisional Officer is also a man of temper. He cannot tolerate the sound of music in the neighbourhood of his court.

47. A correspondent writes to the same paper to say that thefts are committed almost every night in the Chhatuk Bazar, and although there is a thana at that

PARIDARSHAK

Thefts in Chhatuk Bazar.

place, nobody gives information of these thefts to the police. The chowkidars of the place are never heard to call the residents at night with a view to keep them watchful, and thus neglect the principal part of their duty at night. But the chowkidari tax is all the same levied with rigour.

The Police Sub-Inspector of Chhatuk, Babu Lok Nath Das, is an intelligent and experienced officer, and it is hoped that he will take steps to put a stop to these thefts.

48. A correspondent of the same paper says that the poor people of

PARIDARSHAK.

The charitable dispensary at Madhubpore in the Habigunge sub-division.

Madhubpore in the Habigunge sub-division derive no benefit from their charitable dispensary. Babu Kalachand Dé, the doctor in charge of the dispensary, never dispenses medicine to a patient without first receiving something for himself. Those who are unable to pay him anything have to dance attendance for days together, and they are then given something, styled a medicine, which however fails to cure them. They have therefore in the end to procure some money somehow or other for the doctor in order to get good medicine. Did the doctor receive Rs. 28 from the Poddar family of Madhubpore with the knowledge of the Committee? Whenever a serious case comes to the dispensary for treatment, he tells the patient that the medicines required for his treatment are not in the dispensary, but that he can give him such medicines for value from the store which his wife has indented for from Calcutta, and in such cases he always takes the prices of the medicines that are given. Will the doctor say where his wife's dispensary is located? The authorities at Habigunge are requested to enquire into the working of the dispensary.

CHUNDER NATH BOSE,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

The 20th September 1890.

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